

Knowing Scripture -- R. C. Sproul -- Chapter 5 Study Material

1. What is the implication of the statement "The Bible reflects the culture of its day."?
2. Why is our own cultural conditioning more an impediment to understanding what the Bible says than the cultural conditioning of the Bible itself?
3. What is the *tabula rasa* ideal? Contrast it with the "*existential method*."
4. What does Sproul mean by "principle" and "custom"?
5. On page 107, Sproul lists four ways of interpreting I Cor 11:1-15. Can you think of a fifth possibility? (Read Fee's steps below to help answer this question.)
6. List Sproul's four Practical Guidelines. Compare them with Fee's guidelines listed below.

Condensed from **How to Read the Bible for All Its Worth**, by Gordon Fee and Douglas Stuart

Two Rules:

1. The passage cannot mean what it never could have meant to its author or readers.
2. Whenever we share the same particulars, God's Word to us is the same as it was to the first century readers.

Guidelines for when the particulars are different:

1. Distinguish between the central core of the message of the Bible and what is dependent on it or peripheral to it.
2. Distinguish between what the New Testament sees as inherently moral and what is not.
3. Note where the New Testament has a uniform and consistent witness and where it reflects differences.
4. Distinguish between principle and specific application. (*Fee is not using the same definition of principle here that Sproul does.*)
5. Determine what cultural options were open to the New Testament writer.
6. Consider cultural differences between the first and twenty-first centuries.
7. Exercise Christian charity.